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# BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (IV.)

In 1790 Kant himself appeared upon the stage, with the treatise:

516*a*) *Kant: Ueber eine Entdeckung, etc.* Cf. no. 70. (It was not the intrinsic value of Eberhard's polemic, in the first volume of the *Magazin*, but the reputation which Eberhard undeservedly obtained as head of the Leibnitz-Wolff school, which led Kant in this instance to depart from his usual principle, and enter upon a controversy. Eberhard fully merited this sharp correction; but I am at least doubtful as to whether Kant's personal reproaches [of purposed misunderstanding, disingenuous character, *etc.*] are justified. According to Vaihinger [*Ph. Mh.*, 1879, pp. 321–332; 513–532] Kant himself must share the blame of some of Eberhard's misunderstandings, since he has not noticed a misplacement of pages in the *Prolegomena*. A series of Essays, directed against Kant's treatise was published in the *Magazin*. They are mostly couched in the personal language which Kant himself had introduced; and their polemic is not happy, — still less their positive assertions. Especial pleasure is taken, in them, in the proving of contradictions between the R. V. and the criticism of Eberhard, which are explained as due to the fact that, impelled by the weighty reasons urged in the *Magazin*, Kant has approximated to the Leibnitzian philosophy. But with one exception these pretended contradictions have only arisen from misunderstandings and distortions of sense. That one, it is true, contains an important deviation from the *Kritik*, and is constantly adduced: but it rests only upon a carelessness of Kant's, and not upon any alteration of view. He says, on pp. 55, 56 of the Reply: "S. 258, No. 3 und 4, sagt Herr Eberhard: 'Raum und Zeit haben ausser den subjektiven auch objektive Gründe, und diese objektiven Gründe sind keine Erscheinungen, sondern wahre erkennbare Dinge'; S. 259: 'ihre letzten Gründe sind Dinge an sich': welches alles die Kritik buchstäblich und wiederholentlich gleichfalls behauptet." In writing the relative sentence, Kant was plainly thinking only of the quotation on p. 259, and of the two first sentences of the quotation on p. 258, — overlooking the final sentence of the latter. Of this, the relative sentence does not hold. — I will only enumerate the Essays which belong in this connection:)

517) *Eberhard: Vorläufige Antwort auf Hrn. Kant's Schrift: Ueber eine Entdeckung, nach der alle neue Critik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll.* In the *Ph. Mg.*, 1790, iii, pp. 148–172.

518) *Maass: Ueber den Satz des zureichenden Grundes.* In the *Ph. Mg.*, 1790, iii, pp. 173–194. With a sequel by *Eberhard*, pp. 194–204.

519) *Eberhard: Berichtigungen einer Stelle in dem phil. Mag. B. i. St. 2 S. 159, mit Beziehung auf H. Prof. Kant's Schrift über eine Entdeck. nach der alle neue Krit. der reinen Vern. durch eine ältere entbehrlich gemacht werden soll, S. 12 und ff.* In the *Ph. Mg.*, 1790, iii, pp. 205–211.

520) *Eberhard: Eigentlicher Streitpunkt zwischen dem Leibnitzischen Dogmatismus und dem kritischen Idealismus.* In the *Ph. Mg.*, 1790, iii, pp. 212–216.

521) *Eberhard: Ueber den Unterschied der Sinnenerkenntniss und der Verstandeserkenntniss.* In the *Ph. Mg.*, 1790, iii, pp. 251–279.

522) *Eberhard: Ueber die analytischen und synthetischen Urteile, zur Beantwortung des zweyten Abschnittes von H. Prof. Kant's Streitschrift.* In the *Ph. Mg.*, 1790, iii, pp. 280–303.

523) *Eberhard: Ueber die Categorien, insonderheit über die Categorie der Causalität.* In the *Ph. Mg.*, 1791, iv, pp. 171–187.

524) *Eberhard: Kurze Widerlegung der Transscendentalen Aesthetik in der kritischen Philosophie.* In the *Ph. Mg.*, 1791, iv, pp. 188–194.

525) *Schwab, I. C.: Prüfung des Kantischen Beweises von der blossen Subjektivität der Categorien.* In the *Ph. Mg.*, 1791, iv, pp. 195–208. Sequel by *Eberhard;* pp. 208–213.

526) *Eberhard: Ausführlichere Beantwortung des Einwurfes, welchen H. Kant meinem Beweise des Satzes vom zur. Grunde entgegengesetzt hat, mit Beziehung auf eine Recension des phil. Mag. (B. iii, St. 2) in den Tübing. gel. Anz., St. 6, S. 44 u. ff.* In the *Ph. Mg.*, 1791, iv, pp. 214–224. Cf. with this :

527) *Eberhard: Nachtrag zu dem Beweise des Satzes vom zureichenden Grunde in Beziehung auf die Einwürfe, welche in dem 97 St. der Tübingischen gelehrt. Anzeigen v. Jahr gegen diesen Beweis sind gemacht worden.* In the *Ph. A.*, 1792, i, 1, pp. 55–68.

528) *Schwab, I. C.: Ist H. Kant, in seiner Streitschrift gegen H. Eberhard, seinem in der Kritik der reinen Vernunft aufgestellten Begriffe vom Raum getreu geblieben?* In the *Ph. Mg.*, 1791, iv, pp. 225–230.

529) *Eberhard: Unmöglichkeit des kritischen Idealismus.* In the *Ph. Mg.*, 1791, iv, pp. 231–234. (Connects with Jakobi's remarks on things-in-themselves, without which one cannot enter upon Kant's System, but with the assumption of which one cannot remain there.)

530) *Rz.: Eine Frage, den Satz der Causalität betreffend.* In the *Ph. Mg.*, 1792, iv, pp. 482–489.

531) *Eberhard: Einige Erklärungen der Kantischen Vernunftkritik, nach dem Sinne des Leibnitzschen Systems der dogmatischen Philosophie.* In the *Ph. Mg.*, 1792, iv, pp. 490–503. (Besides these, there belong here the following articles of later date :)

532) *Schwab, I. C.: Beweis, dass den griechischen Philosophen der Unterschied zwischen den analytischen und synthetischen Urteilen nicht unbekannt war.* In the *Ph. A.*, 1793, ii, 1, pp. 112–116.

533) *Schwab: Noch einige Bemerkungen über die synthetischen Grundsätze a priori in der Kantischen Philosophie.* In the *Ph. A.*, 1793, ii, 1, pp. 117–124. — *Eberhard* and *Maass*, especially the numbers 512, 522, 518, 493, were again attacked by *Born* in the *N. ph. Mg.*, 1791, ii, pp. 292–320 and pp. 397–425.

534) *Born: Ueber den materialen Unterschied der Verstandesurteile, mit Bezug auf Herrn Eberhard's philosophisches Magazin, zweyten Bandes drittes Stück, S. 258 u. ff., und dritten Bandes drittes Stück, S. 280 u. ff.*

535) *Born: Ueber die vorgebliche transscendentale Gültigkeit des Satzes von der zureichenden Ursache, mit Hinsicht auf Herrn Eberhard's philosophisches Magazin. 3ter Band, 2tes Stück, S. 173 u. ff., vergl. mit 1stem Band, 2tes Stück, S. 163 u. ff.*

In another series of Essays, Eberhard and his friends direct their arguments against Kant's deduction of necessity and universal validity in judgments. Here they show themselves most weak — incapable of understanding the problem which Kant (after Hume) had propounded. From first to last, the apodeictic certainty and necessity of metaphysical, as of mathematical judgment depends, in their opinion, on the clear knowledge, gained in accordance with the law of contradiction, that the predicate is determined by the concept of the subject. Untaught by Kant's annihilating criticism, therefore, they peacefully continue to judge of objects by pure reason. An exceptional position, they say, must be allowed only to certain geometrical axioms ; which, as Kant puts it, depend upon intuition, and are therefore synthetic, — whose concepts, as Eberhard and company prefer to say, contain simple pictorial characteristics, which the finite understanding cannot derive from the objective reasons of the image, since this cannot be analysed in any way by the finite understanding. These axioms, therefore, possess for us only a sensible certainty, on account of the limitations of our understanding ; but for an infinite understanding, an apodeictic rational certainty. Many valid objections are raised to Kant's special mathematical theory ; but what is intended to take the place of this has still less value, simply indicating a retrogression as against Kant's (not understood) formulation of the problem. Not without value, on the other hand, are the acute essays of *Bendavid.* Those of *Kästner* are of interest only for the reason that they are the work of an expert, taking his stand simply and solely on the Leibnitz-Wolff doctrine. First to be mentioned is a paper, which stands in a certain, though not very close connexion with our present topic ; since, according to a later explanation of the author's, it was intended to form a pendant "zu dem phoronomischen und mechanischen Theile von Kant's metaphysischer Naturwissenschaft, welcher für Mathematiker ganz unbefriedigend ist" :

536) *Klügel, E. Gf. Ch.: Grundsätze der reinen Mechanik.* In the *Ph. Mg.*, 1789, i, pp. 435–468. ii, pp. 1–28. (Reprinted in: *Kästner und Klügel, philosophisch-mathematische Abhandlungen.* 8vo. Halle. 1807. Gebauer.) Besides this, there belong here the following articles:

537) *Eberhard: Von den Begriffen des Raums und der Zeit in Beziehung auf die Gewissheit der menschlichen Erkenntniss.* In the *Ph. Mg.*, 1789, ii, pp. 53–92.

538) *Eberhard: Ueber die apodiktische Gewisheit.* In the *Ph. Mg.*, 1789, ii, pp. 129–185.

538*a*) *Maass: Ueber den höchsten Grundsatz der synthetischen Urteile; in Beziehung auf die Theorie von der mathematischen Gewisheit.* In the *Ph. Mg.*, 1789, ii, second section, pp. 217–231. Cf. no. 514.

539) *Eberhard: Ueber den Unterschied der Philosophie und der Mathematik, in Rücksicht auf ihre Gewisheit.* In the *Ph. Mg.*, 1789, ii, pp. 316–341.

540) *Eberhard: Recapitulation der Hauptsätze, die bisher in diesem phil. Mag. sind bewiesen worden.* In the *Ph. Mg.*, 1789, ii, pp. 380–383. (Extends also to the other fields of debate.)

541) *Kästner, A. G.: Was heisst in Euklid's Geometrie möglich?* In the *Ph. Mg.*, 1790, ii, pp. 391–402.

542) *Kästner: Ueber den mathematischen Begriff des Raums.* Same place. pp. 403–419.

543) *Kästner: Ueber die geometrischen Axiome (Phil. Mag., ii B., 2 St., S. 153 u. s. w.).* Same place. pp. 420–430. (All these essays were reprinted in *Kästner und Klügel, philosophisch-mathematische Abhandlungen*, 1807.)

544) *Eberhard: Ist die Form der Anschauung zu der apodiktischen Gewisheit nothwendig? und beweiset die Mathematik aus Begriffen?* In the *Ph. Mg.*, 1790, ii, pp. 460–485.

545) *Eberhard: Genaue Bestimmung des Streitpunktes zwischen der kritischen und dogmatischen Philosophie über die Gründe der Wahrheit der mathematischen Urteile.* In the *Ph. Mg.*, 1790, ii, pp. 511–514.

546) *Eberhard: Antwort des Herausgebers auf das Schreiben in des 2ten B. 4 St. No. IX.* (The proposal had there been made, by *X*, under the title: *An den*

547) *Herausgeber des phil. Mag.* [pp. 493–496] that Eberhard, in order to be free of the ever-recurring reproach, that he had 'misunderstood' Kant, should pay more attention to the writings of Kant's followers, who must surely understand his system. *Eberhard* thereupon published in the third volume, 1790, pp. 55–69, under the title given above, two brief papers: *Die ersten Erkenntnissgründe sind allgemein objektiv gültig*, and *Die Mathematik demonstrirt aus Begriffen:* with reference to the first volume of Schultz' *Prüfung.* Cf. no. 734.)

548) *Eberhard: Ist die Mathematik durch ihre synthetischen Urteile in Ansehung ihres Wahrheitsgrundes von der Metaphysik verschieden?*

In the *Ph. Mg.*, 1790, iii, pp. 89–110. (Against vol. i of Schultz' *Prüfung.*)

549) *Eberhard: Von dem Einflusse der sinnlichen Anschauungen auf die Wahrheit und Gewisheit. Ein Nachtrag zu Philos. Mag. B. iii, St. 1, No. 5.* (pp. 89–110.) In *Ph. Mg.*, 1791, iv, pp. 68–83. (Also against Schultz' *Prüfung.*)

550) *Eberhard: Vergleichung des Skepticismus und des kritischen Idealismus.* In the *Ph. Mg.*, 1791, iv, pp. 84–115. (Since universal truth and necessity are not possible without objective truth, Criticism, which can only base them upon subjective reasons, cannot but lead to complete subjectivity of knowledge, and so to scepticism.)

551) *Schwab, I. C.: Ueber die geometrischen Beweise, aus Gelegenheit einer Stelle in der Allgemeinen Litteratur-Zeitung.* In the *Ph. Mg.*, 1791, iii, pp. 397–407.

552) *Schwab: Vergleichung zweyer Stellen in Herrn Kant's Schriften, betreffend die Möglichkeit der geometrischen Begriffe.* In the *Ph. Mg.*, 1791, iii, pp. 480–490.

An article in the *Ph. Mg.* (1792, iv, pp. 447–460) is directed against these two essays of Schwab's :

553) *Rehberg: Ueber die Natur der geometrischen Evidenz.* (Schultz, in the *A. L. Z.*, 1789, iii, p. 802, and Rehberg, in the *Neues deutsches Museum*, 1791, March [cf. no. 505] required from the dogmatists the proof of a synthetic geometrical proposition from concepts. Schwab imagined that he had furnished this in the first essay. Rehberg denies this ; but his first position is defended by:)

554) *Schwab: Einige Bemerkungen über vorstehenden Aufsatz.* Same place. pp. 461–469. In the first volume of his collected works (Hannover, 1828) Rehberg treats again of the same topic, pp. 52–60, under the title : *Ueber den Grund der mathematischen Evidenz.* — Further to mention, from the fourth volume of the *Ph. Mg.*, are :

555) *Bendavid, L.: Deduction der mathematischen Principien aus Begriffen.* (1) *Von den Principien der Geometrie.* In the *Ph. Mg.*, 1791, iv, pp. 271–301. (2) *Von den Principien der Arithmetik.* 1792, iv, pp. 406–423. (Mathematics as a whole is, according to Bendavid, an a priori, conceptual science. None of her axioms is based upon intuition : all, therefore, are in Kantian terminology analytic. Thus, Bendavid proves the proposition, that only one straight line is possible between two points, from the fact that the understanding, which cannot independently of intuition pay regard to difference of place, distinguishes lines simply by their different lengths. If now the shortest length between two points be termed the 'straight line,' then there can exist for the understanding but one single straight line, — since it would have at its disposal no characteristic for the distinguishing of two shortest lines from one another. But, Kant would object, if Mathematics is a necessary science, from concepts, whence comes its universal validity, its applicability to objects? How is it that only

geometrical constructions are possible, if it is not proven, that in intuition also — when regard must be paid to difference of place — there is possible only one single straight line between two points? Consideration of Bendavid's two papers led Eberhard also to retract his earlier admission that certain geometrical axioms possess sensible certainty only, and to set down ontological concepts [in place of concepts with simple, sensible characteristics] and the law of contradiction as the sole principles of geometry. See :)

556) *Eberhard: Beweis dass die Principien der Geometrie allgemeine Begriffe und der Satz des Widerspruchs sind.* In the *Ph. A.*, 1792, i, 1, pp. 126–140. — In the same volume there belong here :

557) *Schwab, I. C.: Prüfung des Schulzischen Beweises von der Möglichkeit einer völlig bestimmten unendlichen geraden Linie.* In the *Ph. A.*, 1792, i, 2, pp. 109–119.

558) *X.: Probe einer neuen Anwendung der kritischen Philosophie auf die Geometrie.* In the *Ph. A.*, 1792, i, 2, pp. 120–123. (Against an article by H .... ch, in *K. A. M.*, 1792, i, 2, pp. 61 ff.)

559) *Eberhard: Neue Bestätigung des Satzes: dass die Geometrie aus Begriffen beweise.* In the *Ph. A.*, 1792, i, 3, pp. 96–99.

560) *Maass: Beweis einiger (nicht identischen) mathematischer Sätze aus blossen Verstandesbegriffen.* In the *Ph. A.*, 1792, i, 3, pp. 100–113.

561) Against the second volume of the *Ph. Mg.* there appeared in the *A. L. Z.* (1790, iii, nos. 281–284, pp. 785–814) a cutting review by *Schultz*, based on a number of essays of Kant's which had been put at his disposal. The article of Kant's directed against Kästner is preserved (cf. nos. 157, 158). Kant attempts in it to present the matter in such a light that Kästner's assertions can be squared only with his own, and not with Eberhard's views. To this review a reply was published by :

562) *Eberhard: Beantwortung der Recension des zweyten Bandes dieses Magazins in der Allgem. Litt. Zeit. 1790, No. 281, 282.* In the *Ph. Mg.*, i, 791, iii, pp. 408–479. — Directed mainly against the views of the nature of space and time, and the theory of mathematical certainty, represented in the *Ph. Mg.*, is the following, which may be regarded as a continuation of no. 561. :

563) *Schultz, Ih.: Prüfung der Kantischen Critik der reinen Vernunft.* Second part. Large 8vo. Königsberg. 1792. Nicolovius. pp. vi, 296. Pirated, 1794. Frankfurt and Leipzig. (The title of the work, therefore, does not correspond with its contents, which consists entirely of polemic against the *Ph. Mg.* It is convincingly proved that, because geometrical demonstrations are not possible without construction of concepts, a purely conceptual development of geometry, independently of intuition, cannot be carried through. Lasting value must be ascribed to the third part: *Die Theorie der Sinnlichkeit*, pp. 275–296 : a brief exposition of the results of the *Aesthetik*, clear and thoroughly Kantian. That space and time cannot *also* be attributed to things-in-themselves is, it is true, not proven

*stricte*, — and therefore not by the adducing of the antinomies, — by Kant, in the writer's opinion ; but it is by *Reinhold*, in his theory of the 'Vorstellungsvermögen.') In defence of the *Magazin*, Schwab published three essays in the *Ph. A.*, 1792, i, 3 :

564) *Schwab, I. C.: Einige Bemerkungen über den zweyten Theil der Schulzischen Prüfung der Kantischen Vernunftkritik.* pp. 1–21.

565) *Schwab: Vergleichung zweyer Stellen in Hrn. Hofpr. Schulzens Schriften.* pp. 63–69.

566) *Schwab: Ueber das Unendliche des Hrn. Hofpr. Schulz.* pp. 70–79. (As regards Schwab's views of mathematics, cf. also *Schwab* under 1796.) Contemporary with this battle of the mathematical principles are certain other separate articles of Eberhard's :

567) *Eberhard: Wie weit stimmt die Leibnitzische und Kantische Vernunftkritik überein ?* In the *Ph. Mg.*, 1790, ii, pp. 431–435.

568) *Eberhard: Fernere Vereinigungspunkte der Leibnitzschen und Kantischen Vernunftkritik.* In the *Ph. Mg.*, 1790, ii, pp. 486–492.

569) *Eberhard: Ueber den Unterschied des logischen und Realwesens.* In the *Ph. Mg.*, 1790, iii, pp. 83–88. Against this :

570) *Born: Ueber den Unterschied zwischen dem logischen und dem realen Wesen in Beziehung auf Herrn Eberhard's philosophisches Magazin, 2ter Band, 4tes Stück, S. 431 und ff. und 3ter Band, 1stes Stück, S. 83 und ff.* In the *N. ph. Mg.*, 1790, ii, pp. 71–86.

571) *Eberhard: Ueber die Anschauung des inneren Sinnes.* In the *Ph. Mg.*, 1791, iv, pp. 354–359. (The single peculiar intuition of the internal sense is intuition *a priori* of ideas, empirical and abstract as well as infinite; through which last we acquire with apodeictic certainty the truths of natural theology, by applying the categories to intuition *a priori*. All this is ostensibly proven from the principles of the critical philosophy. The article is the most foolish which appeared in the whole course of the *Ph. Mg.* and *Ph. A.*, and clearly shows Eberhard's want of capacity for true philosophy.)

572) *Eberhard: Ueber den höchsten Grundsatz in der Moral.* In the *Ph. Mg.*, 1791, iv, pp. 366–372.

573) *Eberhard: Vergleichung der peripatetischen, academischen, stoischen, wolfischen und Kantischen Moralphilosophie.* In the *Ph. Mg.*, 1791, iv, pp. 373–379. (Principally against Schmid's *Versuch einer Moralphilosophie.* Cf. *Schmid*, 1790.)

574) *Eberhard: Unterscheidung einiger Wörter, die gleichbedeutend scheinen. Angenehm. Gut. Schön. Nützlich.* In the *Ph. A.*, 1792, i, 2, pp. 92-98. (Against Kant's doctrine of uninterested pleasure in the beautiful.)

575) *Eberhard: An den künftigen Prüfer von Reimarus nothwendigen Wahrheiten der natürlichen Religion.* (*Vid. Schlessw. ehem. Braunschw. Journ.*, 1792, May, p. 86.) In the *Ph. A.*, 1792, i, 3, pp. 80–95. (Against Kant's moral proof of the existence of God. Cf. *Ideen*, 1792.)

576) *Eberhard: Urtheil eines Engländers über die Kantische Philosophie.* In the *Ph. A.*, 1794, ii, 2, pp. 120–122. (From the appendix to

the tenth volume of the *Monthly Review*, where in the course of a review of *Der Kantische moralische Beweisgrund von dem Daseyn Gottes* ['gekrönte Preisschrift' of the Dutch Society of Sciences at Harlem] a summary of Kant's philosophy is given, a pretty severe judgment passed on Kant himself, his obscurity complained of, and his Idealism put in the same category with Berkeley's "ingenious sophistry.")

577) *Eberhard: Entscheidender Gesichtspunkt zur Beylegung der Streitigkeiten zwischen der kritischen und dogmatischen Philosophie.* In the *Ph. A.*, 1794, ii, 3, pp. 121–124. — Eberhard's final fulminations against the critical philosophy, which proved, however, as innocuous as the earlier ones had done, are to be found in a connected series of articles.

578) *Eberhard: Dogmatische Briefe.* In the *Ph. A.*, 1792, i, 2, pp. 37–91 ; 1792, i, 3, pp. 22–47 ; 1793, i, 4, pp. 46–90 ; 1793, ii, 1, pp. 38–69 ; 1794, ii, 3, pp. 44–73. (In these he collected together once more all the objections urged in the *Ph. Mg.* Characteristic of the work is an entirely geometric [a point which he repeatedly emphasizes] proof of the existence of God, based on the existence of eternal, absolutely necessary truths, which presuppose a similar, that is a divine understanding. Vol. I, Part 4, pp. 49 ff. The most valid, which are at the same time the most obvious objections raised by Eberhard, are those urged against the table of categories. Vol. II, Part 3, pp. 51 ff. With these letters Eberhard concluded his campaign against Kant; after he had, in 1794, again expounded his real-dogmatic system, in the closest connection with Baumgarten's *Metaphysik*:)

579) *Eberhard: Kurzer Abriss der Metaphysik, mit Rücksicht auf den gegenwärtigen Zustand der Philosophie.* 8vo. Halle. Waisenhausbuchhandlung. pp. 224. (Eberhard had not for some time previously been honored by further refutation in the *A. L. Z.* Schultz had snubbed him unmercifully. The philosophical public, too, showed no great regard for him. He therefore found it preferable to exchange the dangerous battle-ground of philosophy for more peaceful fields, and betook himself to philological studies.) I append here the anonymous articles :

580) *N. N.: Versuch einer Entwicklung des Begriffs vom ewigen Wesen.* In the *Ph. Mg.*, 1791, iv, pp. 58–67.

581) *N. N.: Etwas über den Begriff des nothwendigen Wesens, und den daraus hergeleiteten Beweis seiner Wirklichkeit.* In the *Ph. Mg.*, 1792, iv, pp. 470–476. (Possibility presupposes necessary, eternal existence. A proof, therefore, which is very similar to that of Kant in the *Nova Dilucidatio* and in the *Beweisgrund.*)

582) *N. N.: Beweis des Daseyns Gottes aus dem Begriffe eines unabhängigen Wesens.* In the *Ph. Mg.*, 1792, iv, pp. 477–481.

583) *v. K.: Versuch eines konzentrirten Beweises für die Substantialität und Einfachheit des Ich.* In the *Ph. A.*, 1792, i, 3, pp. 114–120. (As valueless as the three previous papers.)

584) *X.: Das feste Land. Eine Erzählung.* In the *Ph. Mg.*, 1790, iii, pp. 349–357.

584*a*) *X.: Noch etwas über den Begriff des Vorstellungsvermögens.* In the *Ph. A.*, 1792, i, 3, pp. 121–124.

585) *X.: Von der Proportion zwischen der Moralität und der Glückseligkeit.* In the *Ph. A.*, 1793, i, 4, pp. 22–39.

586) *X.: Auszug aus einem Schreiben, als ein Nachtrag zu der Abhandlung über die Proportion zwischen Sittlichkeit und Glückseligkeit.* In the *Ph. A.*, 1795, ii, 4, pp. 114–116.

587) *X.: Ueber das Glaubensbekenntniss eines Gottesläugners in der Französischen National-Convention.* In the *Ph. A.*, 1793, i, 4, pp. 40–45. (Held up to the Germans as an awful warning of what they will come to, if they base religion on morality.)

588) *X.: Ein Dilemma gegen den Kantischen Beweis von der Unsterblichkeit der Seele.* In the *Ph. A.*, 1794, ii, 2, pp. 10–12.

589) *X.: Ueber den Kantischen Begriff vom Genie.* (*Vid. Krit. d. Urtheilskr.*, pp. 190 ff., and p. 239.) In the *Ph. A.*, 1794, ii, 2, pp. 13–25.

590) *X.: Ueber das Kantische radicale Böse in der menschlichen Natur.* In the *Ph. A.*, 1794, ii, 2, pp. 34–47.

591) *X.: Prüfung eines scheinbaren Kantischen Gedankens von dem moralischen Vortheile unsers eingeschränkten Wissens.* In the *Ph. A.*, 1794, ii, 2, pp. 48–59. (*Scheinbar* = only apparently true.)

592) *X.: Ueber die Kantische Teleologie.* In the *Ph. A.*, 1794, ii, 3, pp. 1–16. (If for the realisation of the highest good one must presuppose a highest intelligence, then the assumption is just as necessary for the explanation of teleology in nature.)

593) *X.: Dreyerlei Disorganisationen gegen das Ende unsers Jahrhunderts.* In the *Ph. A.*, 1794, ii, 2, pp. 17–31. (Kant correlated with Mesmer and the French Revolution.)

594) *X.: Gespräch zwischen Charlotte Cordé, der Mörderin des berüchtigten Marat zu Paris, und einem kritischen Philosophen.* In the *Ph. A.*, 1795, ii, 4, pp. 110–113. (These articles of X.'s, the list of which must be supplemented by no. 251 and three short papers quoted under *Fichte*, 1792, are extremely, almost passionately bitter in tone; but for the most part evidence an acute mind, and are at times really clever.)

Schwab is especially conspicuous in the *Archiv* from the number of his contributions: —

595) *Schwab, I. C.: Ueber die Zweyerley Ich, und den Begriff der Freyheit in der Kantischen Moral.* In the *Ph. A.*, 1792, i, 1, pp. 69–80. (Especially directed against Schmidt's *Versuch*, 1790.)

596) *Schwab: Ueber eine ungerechte Beschuldigung der Leibnitzischen Lehre von der besten Welt, in Hrn. Prof. Schmidt's Moral-Philosophie.* In the *Ph. A.*, 1792, i, 3, pp. 48–62.

597) *Schwab: Wie beweiset die kritische Philosophie, dass wir uns absolut-frey denken müssen?* In the *Ph. A.*, 1794, ii, 2, pp. 1–9.

598) *Schwab: Ueber den intelligibeln Fatalismus in der kritischen Philosophie.* In the *Ph. A.*, 1794, ii, 2, pp. 26–33. (Against Schmid's *Versuch.*)

599) *Schwab: Neuer Beweis für die Unsterblichkeit der Seele nach Analogie des Kantischen.* In the *Ph. A.*, 1794, ii, 2, pp. 123, 124.

600) *Schwab: Einige Einwürfe gegen den Kantischen Grundsatz der practischen Philosophie.* In the *Ph. A.*, 1794, ii, 3, pp. 116–120. — The joy of battle carried Schwab so far, that he even attacked, with weapons that were wholly inadequate, Kant's views of the origin of the universe, which had met with such general acclamation:

601) *Schwab: Prüfung der Kantischen Hypothese von dem mechanischen Ursprung des Planetensystems.* In the *Ph. A.*, 1792, 2, pp. 1–36.

602) *Schwab: Prüfung der Kantischen Hypothese von dem Ursprung des Ringes des Saturn, und der Berechnung der Achsendrehung dieses Planeten.* In the *Ph. A.*, 1793, i, 4, pp. 1–21.

Nos. 479, 491–493 in the *Ph. Mg.* belong to the year 1788. A copious index to the *Ph. A.*, 1794, ii, 2 and 3, with critical remarks, is to be found in Abicht's *phil. Journal*, vol. ii, 1794, pp. 213–245.

603) *Pistorius, H. A.* (over the signature *Sg*) speaks in the course of a review (*A. D. B.*, 1788, 80, ii, pp. 461–465) of Meiners' *Grundriss der Seelenlehre* (no. 240) of the success which the Kantian philosophy enjoyed with men of ripe judgment and trained mind. Reprinted in *Mtr.*, I. pp. 88–93.

603*a*) *Rehberg, A. Wlh.:* cf. no. 394.

604) *Reuss, Mat.: Aesthetica transscendentalis Kantiana una cum thesibus ex historia Philosophiae et Matthesi publicae disquisitioni exposita.* 4to. Würzburg. Nitribitt. pp. 27. (For the most part a literally translated summary of the R. Vb. Its only importance lies in the fact that Reuss was one of the first Roman Catholic professors to present the Kantian philosophy to a student-audience and to cause them to defend it.)

604*a*) *Riem, A.:* cf. no. 638.

604*b*) *Schlettwein:* on the dispute between Feder and Kant; cf. no. 324.

604*c*) *Schmid, C. Chr. E.:* cf. no. 294.

## *605–619, Schmid, Ih. Wlh.*

605) *Schmid, Ih. Wlh.: De consensu principii moralis Kantiani cum ethica christiana. Programmata duo paschalia.* 4to. Jena. 1788. Strankmann. 4to. 1789. Same place. pp. 12. (Schmid was the best of the rationalistic German theologians, who attempted by arbitrary interpretation to banish from christianity everything that went beyond Kant's 'rational belief.' Kant's moral system is to him the only true one. It is brought into harmony with scriptural doctrine by forced exegesis. Revelation was not necessary, but only desirable for the sake of the more speedy

propagation of religious and moral truths-of-reason. This position, taken up in no. 605, is represented also in :)

606) *Schmid, I. W.: Ueber den Geist der Sittenlehre Jesu und seiner Apostel.* 8vo. Jena. 1790. Cuno's heirs. pp. 428. — Against a review of no. 606 in the :

607) *Hallischen gelehrten Zeitungen* (1790, Part 74) Schmid defended himself in the :

608) *A. L. Z.*, 1790, I. B., pp. 1107, 1108.

609) *Schmid, I. W.: Kurzer Abriss der Religions- und Sittenlehre für die Jugend.* Large 8vo. Jena. 1791.

610) *Schmid, I. W.: Programma de eo, quod nimium est in comparanda doctrina rationis practicae purae et disciplina morum christiana.* 4to. Jena. 1791.

611) *Schmid, I. W.: De disciplinae christianae cum principiis rationis practicae purae consensu.* 4to. Jena. 1792.

612) *Schmid, I. W.: Programma de populari usu praeceptorum rationis practicae purae.* 4to. Jena. 1792.

613) *Schmid, I. W.: Programma quo diversus philosophiae ad doctrinam Christianam habitus demonstratur.* 4to. Jena. 1793. pp. 12.

614) *Schmid, I. W.: Theologische Moral.* Large 8vo. Jena. 1793. Cuno's heirs. pp. 674.

615) *Schmid, I. W.: Lehrbuch der Theologischen Moral, für akademische Vorlesungen.* 8vo. Jena. 1794. Cuno's heirs. pp. 326.

616) *Schmid, I. W.: Christliche Moral, wissenschaftlich bearbeitet.* Large 8vo. Jena. Stahl. Vol. i. 1797. pp. xlviii, 555. Vol. ii, published by K. Ch. Erh. Schmid. 1800. pp. 509. Vol. iii, — also under the title : *Christliche Ascetik*, — published by K. Ch. Erh. Schmid. 1804.

Schmid was influenced by Kant also in dogmatics. The work which falls under this head bears the title :

617) *Schmid, I. W.: Ueber christliche Religion, deren Beschaffenheit und zweckmässige Behandlung als Volkslehre und Wissenschaft für das gegenwärtige Zeitalter.* 8vo. Jena. 1797. Stahl. pp. 512.

Schmid attempts to make the fruits of his theoretical investigations useful for practice, in the following publications :

618) *Schmid, I. W.: Anleitung zum populären Kanzelvortrage zum Gebrauch bey akademischen Vorlesungen.* Large 8vo. Jena. Cuno's heirs. i. *Theoretischer Theil.* 1787. pp. 296. ii. *Practischer Theil.* 1787. pp. 160. iii. *Historischer Theil oder kurzer Abriss der Geschichte der geistlichen Beredsamkeit und Homiletik.* 1789. pp. 296. Second edition, enlarged, improved, and in part entirely rewritten. Same place. Parts I, II. 1795. pp. 378, 310. Part III. 1800. pp. viii, 307.

619) *Schmid, I. W.: Katechetisches Handbuch zum Gebrauch für akademische Vorlesungen und Uebungen.* Large 8vo. Jena. Cuno's heirs. Part I. *Regeln der Katechetik.* 1791. pp. 188. Part II. *Katechetisches Lehrbuch der christlichen Religion.* 1791. pp. 420. Part III. *Beyspiele*

*von Katechisationen.* 1792. Sixteen sheets. Second edition, enlarged and improved; edited and supplemented by K. Chr. E. Schmid. Part I. 1798. pp. 305. Part II. under the title: *Abriss der Religions- und Sittenlehre für die christliche Jugend.* 1798. pp. 391. Part III. 1801. pp. 276.

620) *Schmitt, Jak. Praeside exponet systema Em. Kantii et propugnabit ortum, objecta generalia et praecipua, modumque cognitionis Hm. Jos. Zech.* 4to. Heidelberg. 1788. Wiesen. pp. 19.

621) *Schübler, Chr. Ludw.: Versuch der Einrichtung unseres Erkenntnissvermögens durch Algeber nachzuspüren, durchgehends mit Rücksicht auf die Kantische Philosophie.* 8vo. Leipzig. pp. 264. (Schübler follows out to its consequences Kant's view, that all mathematical knowledge proceeds only by construction of concepts. He thinks that Kant's statements, especially in the *Aesthetik* and *Analytik*, would prove this claim to apodeictic certainty best, "wenn sie durch algebraische Vorstellungsart fixirt, in der Probe des dabey anzuwendenden allgemein-gültigen Calculs beständen." Thus he bases, *e. g.*, the four species on the technical expressions of the *R. V.*, such as 'synthetische Einheit,' 'Recognition der Synthesis,' 'Einheit der Apperception,' *etc.*

622) *Schultz, Ih.: Versuch einer genauen Theorie des Unendlichen. Erster Theil, vom Unendlichgrossen und der Messkunst desselben.* 8vo. Königsberg and Leipzig. Hartung. pp. 368, with two copper-plates. (Space is a given infinite, and nevertheless measurable, if regarded as a circle with infinitely long radius, *i. e.* $= \frac{4}{3} \pi \infty^3$. On the other hand, the continuity and infinite divisibility of space cannot be made intelligible. The first theory has, rightly enough, found no supporters: for why should not $\infty^3$ be taken as unit in place of $\infty$, if Schultz regards the former concept as capable of construction?)

623) *Schulze, Glo. E.: Grundriss der philosophischen Wissenschaften.* Large 8vo. Wittenberg and Zerbst. Zimmermann. Vol. i. 1788. pp. 413. Vol. ii. 1790. One alphabet, four sheets. (Vol. i contains a brief introduction to Philosophy and Psychology; vol. ii, Ontology, natural Theology and Cosmology. The author does not wish to recruit for a definite system, but aims at introducing his pupils to self-examination and to thinking for themselves. He therefore expounds the most important philosophical systems, emphazising their strengths and weaknesses. On the whole, he is praiseworthily impartial. Full justice is done to the Kantian philosophy, though very important objections to it are urged.)

623*a*, *b*) *Schütz, Ch. Gf.:* cf. nos. 219, 220.

623*c*) *Selle, C. G.:* cf. no. 197.

624) *Skizze einer Geschichte der Aufklärung in Deutschland von der Reformation an bis auf Kant; und wie weit wir in der Aufklärung kommen können, wenn wir diesem Philosophen folgen?* By *n–s–h.* In the *Berlinisches Journal für Aufklärung*, vol. i, Parts I and II. (All 'enlightenment,' which is referred only to religion and morality, has been given its foundations, confined within impassable barriers, secured and pro-

tected against every attack of fanaticism, dogmatism and scepticism in the impregnable bases of man's faculty of thought, by the Kantian philosophy.)

## *625–634, Stattler.*

625) *Stattler, Bened.: Anti-Kant.* Two volumes, large 8vo. München. Lentner. Vol. i, pp. xxx, 482. Vol. ii, pp. xiv, 429. With an appendix in a refutation of Kant's *Metaphysik der Sitten.* pp. 332. (Stattler, who was by no means a worthy opponent for Kant, had worked out a philosophical system as early as the end of the sixties. This professed to have happily avoided all the cardinal errors of previous logic and metaphysic, and to have convincingly proved, for the first time, the universality and necessity of metaphysical concepts. Despite this claim, Stattler derives all knowledge, even mathematics, from experience, as its ultimate basis. "Mittels der Abstraktion der einfachsten und sich widersprechenden Merkmale der Gegenstände derselben" we attain to "allgemeinen Verstandesurtheilen," before all to the analytical proposition of the sufficient reason, from which follow analytically the law of contradiction, the law of excluded middle, *etc.*, as well as all general judgments of the understanding. From these, again, are derived the "reinen Vernunftschlüsse pur a priori." [§§ 323 ff., in the second part, give a brief *résumé* of Stattler's fundamental principles.] None the less does the *Satz vom Grunde* possess transcendental validity; and much can be said with certainty of God, the world and the soul. It is plain, that Stattler has not understood Kant's problems at all, if he can undertake his refutation from this obscure and contradictory standpoint. The refutation is couched in language which is often ambiguous, and replete with provincialisms. Boastful and conceited references are made to the author's own works, which have banished all problems from the world; the arguments alleged are absurdly insufficient, and they are frequently replaced by vulgar invective or cautions against the danger to religion and morality arising from the Kantian philosophy. Only on one point does the writer admit that Kant deserves recognition: by his annihilation of the philosophy of Leibnitz, he has pointed to Stattler, without any suspicion of doing so, as the only philosophical saviour. Since the result was precisely the opposite, and the reviewers showed no gentleness in handling Stattler, his later works became still more despicable. The place of argument is taken more and more by distortions of reasoning, lamentations and complaints of the pernicious opinions of Kant, contemptible perversions of the latter's utterances, calls upon the regents to suppress his philosophy, *etc.*)

626) *Stattler: Schreiben des Antikants an den Freund der Wahrheit über drei allerliebste Recensionen.* 8vo. 1789. pp. 16.

627) *Stattler: Schreiben des Verfassers des Antikants an die Theilhaber der A. L. Z. von Jena über eine in selber erschienene, äusserst seichte, aber eben darum viel bedeutende Recension seines Antikants.* 8vo. 1789. pp. 23.

628) *Stattler: Anti-Kant im Kurzen. Oder kurze vollständige Widerlegung aller von Hrn. Joh. Schulz, Hofpr. und Prof. der Mathematik zu Königsberg im ersten Theile seiner Prüfung vertheidigten entscheidenden Hauptsätze der Kantischen Critik der reinen Vernunft.* 8vo. Vienna. 1792. Cf. no. 724.

629) *Stattler: Kurzer Entwurf der unausstehlichen Ungereimtheiten der Kantischen Philosophie, sammt dem Seichtdenken so mancher gutmüthigen Hochschätzer derselben. Hell aufgedeckt für jeden gesunden Menschenverstand, und noch mehr für jede auch nur Anfänger im ordentlichen Selbstdenken.* 8vo. München. 1792. p. 70.

630) *Stattler: Meine noch immer feste Ueberzeugung von dem vollen Ungrunde der Kantischen Philosophie und von dem aus ihrer Aufnahme in christliche Schulen unfehlbar entstehenden äussersten Schaden für Moral und Religion gegen zween neue Vertheidiger ihrer Gründlichkeit und Unschuld, und Abhandlung über die Unmöglichkeit eines Beweises vom Daseyn Gottes aus blosser Vernunft.* 8vo. Landshut. 1793. Hag. Thirteen and a half sheets.

631) (*Stattler:*) *Wahres Verhältniss der Kantischen Philosophie zur christlichen Religion und Moral nach dem nunmehr redlich gethanen Geständnisse selbst des Herrn Kants und seiner eifrigsten Anhänger, allen redlichen Christen zum reifen Bedacht vom Verfasser des Anti-Kants.* 8vo. München. 1795. Zängl. Ten sheets.

Against Stattler appeared:

632) *Mutschelle, Seb.: Kritische Beyträge zur Metaphysik, in einer Prüfung der Stattlerisch-Antikantischen.* (Anonymous.) 8vo. Frankfurt. 1795. pp. xl, 216. Second edition, with author's name. 8vo. München. 1800. Lindauer. pp. xl, 216. — In reply to the first edition Stattler wrote:

633) (*Stattler:*) *Kritik der kritischen Beyträge zur Metaphysik. Vom Antikant.* Large 8vo. München. 1795. Lindauer. Three and a half sheets. Besides this:

634) (*Stattler:*) *Fernere Behauptung der Kritik über die kritischen Beiträge zur Metaphysik u. s. w. gegen den gegenwärtigen Recensenten in der oberdeutschen Literaturzeitung, vom Antikant.* Large 8vo. München. 1796. Lindauer. pp. 52.

635) *Stoll, Ih. Gli.: Philosophische Unterhaltungen, einige Wahrheiten gegen Zweifel und Ungewissheit in besseres Licht zu setzen, auf Veranlassung Hrn. Kants Kritik der reinen Vernunft.* 8vo. Leipzig. 1788. In commission with Sommer. pp. 322. (This work, which possesses no significance whatever, is written — in tedious, declamatory, disjointed language — for the satisfaction of a friend, who has fallen a prey to doubts owing to the objections raised to proofs of God's existence, of immortality, *etc.* Kant is defended against the charges of Spinozism and atheism.)

636) *T.:* p. 737. Review of R. Vb.

637) *Tennemann, W. Gli.: Disputatio philosophica: Num sit subjectum aliquid animi a nobisque agnosci possit. Accedunt quaedam dubia*

*contra Kantii sententiam.* 4to. Jena. pp. 28. (By the two attributes 'thought' and 'consciousness' the soul can be known as substance, as thing-in-itself.)

## *638–649, Tieftrunk.*

638) (*Tieftrunk, I. H.:*) *Einzig möglicher Zweck Jesu.* In the *Berlinisches Journal für Aufklärung.* Vol. i. 1788. Parts 2, 3. The latter part with notes by the editor, *A. Riem*, to which Tieftrunk replies anonymously in vol. ii, 1789, part 2 :

639) (*Tieftrunk:*) *Zusätze und Erläuterungen zum einzig möglichen Zweck Jesu.* The articles were published separately, in enlarged form and still anonymously, under the title :

640) (*Tieftrunk:*) *Einzig möglicher Zweck Jesu, aus dem Grundgesetze der Religion entwickelt.* 8vo. Berlin. 1789. Akademische Kunst- und Buchhandlung. pp. 160. Second edition, improved and enlarged, with the author's name. Same place. 1793. Large 8vo. pp. 250. (Between the religion of Jesus, rightly understood, and Kant's moral-theology, there obtains the most beautiful harmony. Christianity satisfies the demands of reason better than any other theory, reveals the dignity of man, and furthers his improvement. A fuller continuation of these thoughts is given in nos. 641, 642. Their aim is to prove the complete identity of the Christian and the pure moral rational-religion ; to establish, as the one fundamental law of the Christian religion, the proposition "Liebe Gott und deinen Nächsten als dich selbst," — a proposition which reason also discovers in itself, in the form of the Kantian moral principle ; to derive from this law all really Christian doctrines ; and on the basis of it to test, and where necessary to purify all positive religion, and in especial dogmatics as hitherto formulated. Tieftrunk hopes in this manner to allay all conflict between the religion of reason and the religion of revelation. The source of it does not lie at all in these themselves ; it is simply due to the fault of their dogmatising counsel on both sides. — No. 642 is particularly tedious in its diffuseness. Against Tieftrunk, cf. *Staüdlin*, 1791.)

641) (*Tieftrunk:*) *Versuch einer Kritik der Religion und aller religiösen Dogmatik, mit besonderer Rücksicht auf das Christenthum. Vom Verfasser des Einzigmöglichen Zwecks Jesu.* 8vo. Berlin. 1790. Akademische Kunst- und Buchhandlung. pp. 344.

642) *Tieftrunk: Censur des christlichen protestantischen Lehrbegriffs nach den Principien der Religionskritik, mit besonderer Hinsicht auf die Lehrbücher des Hrn. Dr. I. Cp. Döderlein und Dr. Sm. F. Nth. Morus.* Large 8vo. Berlin. Akademische Kunst- und Buchhandlung. Part i. 1791. pp. 238. Continuation i. 1791. pp. 136. Part ii. 1794. pp. xvi, 396. Part iii. 1795. pp. clxiv, 322. Second edition, altered and enlarged. Part i. 1796. pp. 380. — To be mentioned here are also the following works, which take their source in the same line of thought :

643) *Tieftrunk: Briefe über das Daseyn Gottes, Freyheit und Unsterblichkeit.* In the *Deutsche Monatsschrift.* 1790. Vol. i. Sept. pp. 195–210. 1791. Vol. ii. Febr. pp. 307–316.

644) (*Tieftrunk:*) *Ueber Vernunftmässigkeit des Christenthums vom Verfasser des einzig möglichen Zwecks Jesu.* In the *Berlinisches Journal für Aufklärung.* 1790. Vol. vi. Part 2.

645) *Tieftrunk: De modo Deum cognoscendi quaerit suasque simul indicit lectiones per hoc semestre habendas.* 8vo. Berlin. 1792. The elder Vieweg. pp. xii, 55.

646) *Tieftrunk: Dilucidationes ad theoreticam religionis christianae partem, ita ut libelli a Sm. F. Nth. Morus editi et, epitome theologiae christianae, inscripti potissimum ratio sit habita.* Large 8vo. Berlin. 1793. The elder Vieweg. Vol. i. One alphabet. Vol. ii, pp. 398. (The title does not accord with the contents. In reality the book presents a prolix philosophical system of dogmatics.)

647) *Tieftrunk: Dissertatio de argumento ex Ethicologia ad Dei existentiam vindicandam petito. Praes. Tieftrunk. Resp. I. Gf. A. Kroll.* 8vo. 1794. Halle. Two sheets.

648) *Kroll, I. Gf. A.: Philosophisch-kritischer Entwurf der Versöhnungslehre. Nebst einigen Gedanken über denselben Gegenstand, von I. H. Tieftrunk.* 8vo. Halle. 1799. Gebauer. pp. 172.

649) *Tieftrunk: Die Religion der Mündigen.* 8vo. Berlin. 1800. Akademische Buchhandlung. Vol. i. pp. cxv, 412. Vol. ii. pp. xxii, 534.

650) *Ulrich, I. A. H.: Eleutheriologie oder über Freiheit und Nothwendigkeit. Zum Gebrauch der Vorlesungen in den Michaelisferien.* 8vo. Jena. 1788. Cröker. pp. 106. (A logically elaborated determinism, which, rightly apprehended, does not abolish but rather supports morality. Man is in possession of freedom, in so far as his activity is not conditioned by shock or feeling, as in the case of mechanisms or animals, but is the activity of thought. Polemic against Kant's artistic but vain attempt at the unification of transcendental freedom and natural necessity. — Against it:)

650*a*) *Kant -Kraus:* in the *A. L. Z.*, 1788, ii, pp. 177–184. Cf. no. 68. Against it also *F. W. D. Snell*, no. 734 h.

651) *Versuch über Gott, die Welt, und die menschliche Seele; durch die gegenwärtigen philosophischen Streitigkeiten veranlasst.* (By I. H Korrodi.) Small 8vo. Berlin and Stettin. Nicolai. pp. 424. (Since Kant's rational belief is only an acceptance-as-true founded on necessity and not on arguments from knowledge, the writer seeks to make some contribution towards the improvement of philosophic dogmatism. He treats therefore, in the first section, of the grounds of the common rational-knowledge of the soul, the world and God; in the second, he gives his system of transcendental philosophy; in the third, polemises against Kant's *Kritik*, particularly against its Idealism, — not without showing himself guilty of very grave misunderstandings of his author.)

651*a*) *Versuche über Gr.* Cf. no. 403.

652) *Wahrheiten, die vornehmsten — der natürlichen Religion, vorgetragen, und gegen die neueren Einwürfe vertheidigt, von E. n. d. E. r. W.* (*i. e.*, by 'Einem nach der Ewigkeit reisenden [Erkenntniss ringenden?] Weltweisen'?) 8vo. Leipzig. Weidmann. pp. lvi, 100. (According to the Preface, there is no formal difference between mathematical and philosophical knowledge. The existence of God is, therefore, demonstrable; the law of causation possesses transcendental validity; men, animals, *etc.* are not phenomena. Kant's view upon the latter point is totally misunderstood; and in the other cases, criticism cannot say anything very different. In the work itself are given the customary proofs of the existence of God; and sections are devoted to the consideration of his attributes and works.)

652*a*) *Weber, Aug. Gli.:* cf. no 398.

652*b–d*) *Weishaupt, Ad.:* cf. nos. 303–305.

653) *Will, G. A.: Vorlesungen über die Kantische Philosophie.* 8vo. Altdorf. Monath. pp. 200. (On the history of the Kantian philosophy, with incomplete bibliography; the concept of philosophy in Kant; signification of the title of the *R. V.;* its contents, according to the author (Will) himself and to Schultz; contents of *Gr.*, and appreciation of Kant's system, —in which last Kant is blamed for his bad and involved style, his deviation from philosophical usage to employ his own scholastic terminology, his repetitions, and the severity of his judgments upon Leibnitz and Wolf; problematical passages are enumerated; and well-founded objections taken to the table of categories and Kant's abuse of it. Besides this, a request is put forward for enlightenment concerning a number of apparent contradictions, and the happiness-principle in ethics defended. The writer shows in all his conclusions conspicuous discretion and modesty. Much right criticism is passed by him. Of least importance is his exposition of the Kantian system.)

654) *Wörterbuch zur Kritik der reinen Vernunft und zu den philosophischen Schriften des Hrn. Kant.* (With Preface by *Sm. Heinicke.*) 8vo. Presburg. Mahler. pp. 133. (An almost verbal piracy of Schmid's *Wörterbuch* [no. 294]. Only here and there occur alterations for the worse by Heinicke, or quotations from his writings. The piracy was denounced by :)

655) *Schmid:* in the *A. L. Z.*, 1788, I. B., p. 184.

## *1789.*

655*a–d*) *Abicht, I. H.:* cf. nos. 406–409.

655*e*) *A. D. B.:* cf. no. 362.

656) *A. L. Z.* iii., pp. 537–552. Review* of *M. A.* First and second editions (no. 64). Other reviews from the *A. L. Z.* are mentioned under nos. 476, 481, 500, 502, 508–510, 658.

657) *Born, Fr. Glo.: Prüfung der Klagen über die Dunkelheit der Kantischen Philosophie.* In the *N. Ph. Mg.*, vol. i. pp. 1–15. (In Kant's system, every concept is employed always with one and the same meaning, and the work is of the utmost precision and without contradiction. Obscurities the system has, — owing to the difficulty of its subject-matter and of the synthetic method; but only for persons whose minds are not adequate to the study of it: a judgment, which will hardly be confirmed nowadays even by the blindest partisan of Kant. Born was attacked for this exaggeration in the :)

658) *A. L. Z.*, 1789, iv, pp. 882 ff. (and defended himself in the *N. Ph. Mg.*, 1790, i, 3, pp. 414–425 :)

659) *Born: Ueber die Verwirrung der Deutlichkeit mit der Leichtigkeit der Begriffe. Ein Pendant zu der im ersten Stücke dieses Magazins S. 1–15 enthaltenen Prüfung der Klagen über die Dunkelheit der Kantischen Philosophie.* (Born admits that Kant's writings have no claim to aesthetic clearness, but asserts that they have to logical. The concepts employed are difficult, it is true, but not obscure, — or, if obscure, only for beginners in philosophic thinking.)

659*a*) *Born:* article in the *N. Ph. Mg.* 1789. Cf. no. 507.

659*b*) *Breyer, I. F.:* cf. no. 204.

660) *Briefe über mancherlei Phänomene in der deutschen gelehrten Welt.* In *I. W. v. Archenholtz' neuer Litteratur und Völkerkunde.* Large 8vo. Leipzig. Göschen. Vol. ii. pp. 33–43. (The reason for the frequency of opposition to Kant is said to lie in the difficulty of learning to change one's opinions in advanced life, in Kant's *Critik der rationalen Theologie*, and especially in the many current misunderstandings of him.)

661) *Determinismus, Ueber —— und moralische Freiheit.* (Von Chr. Wlh. Snell. Vergl. No. 840.) 8vo. Offenbach. Weiss and Brede. pp. 85. (There is no metaphysical, but only a moral freedom. Of this we are conscious by *Selbstgefühl.* It consists in the fact that the operations of the soul are not inhibited or occasioned by a force which is foreign to her. With this freedom the consciousness of duty, responsibility, morality is, as experience teaches, compatible; though the manner of their reconciliation is for us unintelligible.)

662) *Dorsch, Jos. Ant.: Theorie der äusseren Sinnlichkeit.* Part V of the *Beiträge zum Studium der Philosophie.* 8vo. Mainz. 1789. Häfner's heirs. pp. 119. (Employs certain of Kant's technical terms: but does not treat, as it must according to the title, if Kant were strictly followed, of space, but of the five senses.)

662*a–l*) *Eberhard, I. A.:* cf. nos. 450, 499, 501, 509, 511–513, 537–540.

662*m*) *Erz-Räthsel der Vernunftkritik, etc.* Cf. no. 380.

662*n–p*) *Feder, I. G. H.:* cf. nos. 322, 326, 361.

662*q–t*) *Flatt, I. F.:* cf. nos. 446, 449, 451, 453.

663) *Fürstenau, C. Gtfr.: Ueber die Frage: Was ist von der Kantischen Philosophie zu halten? Für Dilettanten, nicht für Adepten.*

*Programm.* 4to. Rinteln. pp. 24. Reprinted in *Mtr.* i, pp. 3–51. (After a brief summary of Kant's theoretical and practical philosophy, which is in general correct and well adapted to serve as an introduction to its study, the position is established that it is neither dangerous to religion, idealistic, nor sceptical. Fürstenau does not venture upon a positive estimation; but he rightly blames Kant for his neglect of form throughout his writings, and very wisely cautions those who are but beginners in speculative thinking not to commence with the study of him.)

663*a*) *Geheimniss, Das offene —, etc.* Cf. no. 382.

## *664–673, Gräffe.*

664) *Gräffe, I. F. Cp.: Neuestes katechetisches Magazin, zur Beförderung des katechetischen Studiums.* 8vo. Göttingen. Vandenhock and Ruprecht. Vol. i. Section 1. *Ueber Begriffe in catechetischer Hinsicht bei der Landjugend.* 1789. pp. 126. Second and enlarged edition. 1793. pp. 114 (smaller print). Vol. i. Section 2. With a short index of recent catechetical literature. 1793. pp. 311. Vol. ii. *Die Socratik nach ihrer ursprünglichen Beschaffenheit in katechetischer Rücksicht betrachtet.* 1791. pp. xxvi, 427. Second edition. 1794. Third edition, improved and enlarged. 1798. pp. 566. Vol. iii, also under the title: *Die Katechetik in ihren wesentlichen Forderungen betrachtet.* Part i. 1792. pp. 422. Second and enlarged edition. 1796. pp. 461. Vol. iv. 1801. (Gräffe was governed in his theological writings by the desire to base practical theology, and in particular catechetics, his favorite subject, on Kant's moral philosophy and moral theology, and to derive from these their principal contents. In addition to this, he attempted to discover the proper scientific form of catechetics, by an industrious thumbing of Kant's scheme of the categories. He believed that Kant's philosophy would exercise a great influence upon popular exposition. His text-books had a high reputation for some time, and were much used. He propagated his views by means of his *Katechetisches Journal*, which was devoted to reviews and items of news, and had the pleasure of seeing a considerable number of catechists following in his footsteps.)

665) *Gräffe: Katechetisches Journal.* First year. 8vo. Göttingen. Vandenhock and Ruprecht. pp. viii, 654. 1793: parts 1, 2. 1794: parts 3, 4. Third year (the second did not appear). 8vo. Hannover. 1795. Ritscher. 4 parts. pp. viii, 628. Fourth year. Same place. 1796. Parts 1–4: pp. 154, 131, 143, 151, and appendix, 1797, pp. 93. Fifth year. 8vo. Celle. Schulze. 1798; parts 1–3: pp. 184, 160, 176. 1799; part 4: pp. 176. Sixth year. Same place. 1799; parts 1–3: pp. 422. 1800; part 4: pp. 162. Seventh year. 1800. Parts 1–4. (From the third year on, also under the title: *Neues Journal für Katechetik und Pädagogik.* Years 1–5.)

666) *Gräffe: Vollständiges Lehrbuch der allgemeinen Katechetik, nach*

*Kantischen Grundsätzen, zum Gebrauch akademischer Vorlesungen.* Large 8vo. Göttingen. Vandenhock and Ruprecht. Vol. i. 1795. pp. xxi, 515. Second edition. 1805. Vol. ii. 1797. pp. xv, 551. Vol. iii. 1799. pp. xx, 592.

667) *Gräffe: Grundriss der allgemeinen Katechetik nach Kantischen Grundsätzen, nebst einem kurzen Abrisse der Geschichte der Katechetik von dem entferntesten Alterthum bis auf unsere Zeiten. Zum Gebrauch akademischer Vorlesungen.* Large 8vo. Göttingen. 1796. Vandenhock and Ruprecht. pp. xiv, 424.

668) *Gräffe: Versuch einer moralischen Anwendung des Gesetzes der Stetigkeit; ein Beytrag zur Pastoral, Homiletik, Katechetik, Pädagogik und natürlichen Theologie.* 8vo. Celle. 1801. Schulze. (Cf. *Gräffe*, 1798.)

669) *Gräffe: Ausführliche Katechisationen über den Hannöverischen Landeskatechismus.* 8vo. Göttingen. Vandenhock and Ruprecht. First part. 1801. Also under the title: *Ausführliche Katechisationen über den 1sten Abschnitt des Hannöverischen Landeskatechismus.* Second part. 1802. Also under the title: *Ausführliche Katechisationen über den 2ten—4ten Abschnitt, etc.* Third part. 1804. Also under the title: *Ausführliche Katechisationen über den 5ten, 6ten und den Anfang des 7ten Abschn., etc.* Fourth part. 1805. Also under the title: *Ausführliche Katechisationen über die Pflichten gegen Gott und gegen sich selbst.* Fifth and last part. 1807. Also under the title: *Ausführliche Katechisationen über die Pflichten gegen den Nächsten, das Verhalten des Christen in besonderen Verbindungen, und über die Sakramente, nach dem 7ten und 8ten Abschn., etc.*

670) *Gräffe: Die Pastoraltheologie nach ihrem ganzen Umfange.* Large 8vo. Göttingen. Vandenhock and Ruprecht. First half, containing *Homiletik, Katechetik, Volkspädagogik* and *Liturgik.* 1803. Second half, containing the pastoral charge, the administration of ecclesiastical lands, behavior under certain circumstances, the internal and external calling of the preacher, and general protestant church-law. 1803.

671) *Gräffe: Ueber den Werth akademischer homiletischer Vorübungen, nebst Beschreibung meines homiletischen Seminars.* Large 8vo. Göttingen. 1812. Dieterich.

672) *Gräffe: Philosophische Vertheidigung der Wunder Jesu und seiner Apostel.* Large 8vo. Göttingen. 1812. Dieterich. Cf. with this no.:

673) *Gräffe: De miraculorum natura philosophiae principiis non contradicente commentatio.* Large 8vo. Helmstädt. 1797. Fleckeisen. pp. 106.

673*a*) *Grosse, K.: Einige Ideen über die Dauer des menschlichen Lebens.* In *Grosses Magazin für die Naturgeschichte des Menschen.* Vol. i. Part 2. pp. 161–192. (Kant's moral proof of the existence of God and of immortality is presented, among others.)

673*b*, *c*) *Heinicke, Sm.:* cf. nos. 213, 214.

*(Continued.)* E. ADICKES.